THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Modesty is not only an ornament, but also a guard to virtue. It is a kind of quick and delicate feeling in the soul which makes her shrink and withdraw herself from everything that has moral danger in it."—T. W. HIGGINSON.

No. 18, Vol. LXXV. Thursday, May 1, 1913. Price One Penny.

FIRST PRESIDENCY ADDRESS GENERAL CONFERENCE.

AT the opening session of the annual conference, April 4th, 1913 Presidents Joseph F. Smith and Anthon H. Lund addressed the assembly. President Charles W. Penrose also spoke at the first session on Sunday, April 6th. The following gives a summary of their remarks: President Joseph F. Smith was the first speaker, and said in part:

It is with a degree of the sense of weakness and dependence upon the Lord that I stand before you at the opening of the eighty-third annual conference of the Church, feeling dependent upon promptings of the Lord for what I may say. I cannot pass without a word of gratitude that our lives have been spared to gather upon this interesting and important occasion. I feel grateful for the blessings of God extended to me, and to our brother, Anthon H. Lund, who has so far recovered from his recent illness as to be able to be present at this conference, and to Brother Penrose, who has passed his eightieth birthday, but is younger in vigor than many others. I am grateful that the brethren of the Twelve are all here, with the exception of two, who are performing excellent work elsewhere; also of the First Council of Seventies, the presiding bishopric, presiding patriarch and so many of the presidents of stakes.

We have now organized sixty-four stakes, and it is a pleasure for me to gaze on the faces of the presiding officers of these organizations; also the thousands of people who have come here to serve the Lord. I congratulate the presidents of stakes upon assembling here, and I trust that it may be a time of refreshing for all.

I say to the brethren in the priesthood and in the ministry that we expect them to attend to their duties as teachers and leaders in the Church. We expect them to be exemplars before the people, to preside in righteousness and to sit in rightcousness in all matters coming before them. We expect also the same fidelity from the various bishops, whose responsibilities are perhaps greater than others, for a bishop is supposed to know all the people in his ward; not only the members of the Church, but also the strangers in their midst, so that they may administer aid, solace and help to all, whether they be of the household of faith or not. Each bishop is expected to administer justice in his ward, even between members of quorums of seventy, of the Twelve, and of the Presidency of the Church, who are amenable to the bishops of the wards as members of the Church, and it is the duty of the bishop to look after them as such members.

The three presiding high priests of the presidency of the Church are not necessarily ordained to the apostleship. They hold by their high priesthood the "keys to all rights, privileges and powers in the priesthood," and I would that those who do not know these things would read the revelation on the matter. There never have been two equal heads in the Church: there can be no such thing. There is one head to the Church; if the First Presidency for any cause should be removed, then the next head is the Council of Twelve, which shall be the head of the Church until they shall organize another First Presidency.

I want to say that the bishopric, high councils and presidencies of the stakes have the power to sit in judgment over members of their wards and stakes. They have this authority exclusively. The First Presidency, or the First Council of Seventies, cannot try and sit in judgment upon such members: that is the right and duty of the local officers. If such cases are brought before us, I promise you they will be referred back to the local officers for adjudication, for the Presidency has enough to do without hearing the complaints of individual troubles. Appeal always lies to the First Presidency, of course, in case of trial for membership or fellowship, but not until the matter has been considered by the local authorities.

The various Councils in the Church, in their organized capacity, have jurisdiction over the members of their respective quorums, the members being amenable to their quorums. So there is always a check on all the members of the Church; and when I say members of the Church I mean myself and the apostles and every member of every quorum and organization, who are to be looked after and held responsible to the bishops, and quorum members, so that all may be kept in line with their duties.

The organization of the Church is such that everyone is looked after, and none neglected, so that the Church may go on to perfection. To God we are indebted for this perfect organization, and when we become perfect enough, that further degree of perfection

known as the Order of Enoch, will be revealed for the benefit of the people. These principles were revealed to the Prophet Joseph Smith, but the people were not ready to receive them, and this more perfect degree was deferred.

And in regard to the auxiliary organizations, they cannot and do not exist outside of the priesthood of the Son of God; and the officers of such organizations cannot continue if they depart from, or attempt to conduct these organizations outside of the counsel of the priesthood. I wish to impress this strongly upon all who are here.

Let all work together, brothers and sisters: look for the good, and do not seek evil.

If I do wrong, I ask my brothers to come to me and be a savior to me by telling me of my imperfections. Do not judge me without giving me a chance to rectify what is wrong or imperfect in me. I entreat my brethren to come to me with my faults and give me an opportunity to depart from that which is wrong. Let us be patient with each other, and continually seek the blessings and guidance of our Heavenly Father throughout our lives.

President Anthon H. Lund said he had been much edified by listening to the remarks of President Smith, and was deeply thankful that he was able to meet again with the saints. He said that he hoped to be able to resume his duties in the First Presidency soon. He referred to his recent illness, and expressed his gratitude for the degree of health which he had regained.

President Lund said the blessings of the priesthood and of the organization of the Church will be the heritage of the people for ever, for they had been revealed nevermore to be taken away.

The Lord ordained that there should be apostles in the Church, and revelations were given as to the organization of the Church. Just eighty-three years ago next Monday, a little band gathered at the house of Peter Whitmer in New York and through the revelations of God the Church of Jesus Christ was organized. At that time Joseph Smith was accepted as the first elder in the Church, and Oliver Cowdery as the second elder, and the Lord commanded them to ordain one another. What a glorious time they had that day. They partook of the sacrament, the emblems of the body and blood of the Savior, and bore testimony to the goodness of the Lord.

Comforting revelations were given to that little party on that occasion. Great responsibilities were thrust upon Joseph Smith, then a young man scarcely twenty-four years of age, nothing less than the establishment of the Lord's work upon the earth. But he did not shrink, and he lived to see the Church organized and the great latter-day work established. He saw the prophecy fulfilled, that the stone should roll down the mountain, and should fill the whole earth, and against which the gates of hell should not prevail.

Let each and every one of us examine himself, and purge his life of everything not of God, and the gates of hell shall not prevail against us, but we shall gain eternal life.

In the revelation given to Joseph Smith upon Church organization, he was commanded to keep a record, and this was done, and is still done in the Church. And I am pleased to tell you that the Church expects soon to start the construction of a new Church historian's building, where that great mass of invaluable data contained in the Church records may be properly preserved.

President Lund also referred to the records preserved by the families of the Church, of the deeds of the early members of the Church, and asked those having such records, to kindly loan the same to the presidency, for copying, as matters of historical interest in the Church. He also impressed upon ward clerks and others the necessity for keeping perfect records so that the present-day history may be kept in good order.

President Lund pleaded with the parents to work in harmony with the teachers and officers of the Religion classes, for the benefit of their children. The children should not be neglected; they should be taught the principles of the gospel, and how precious is the faith which they have received. He invoked the blessing of God upon the Latter-day Saints, bearing his fervent testimony to the truth of the gospel.

President Charles W. Penrose called attention to the excellent meetings of the conference, and said that the Spirit of the Lord had been with them. He entered on a short discussion of the matter of the steadfastness of the third generation, mentioned by the greater number of speakers as indicative of the future duration of the Church. President Penrose expressed pride in the faithfulness of the third generation, and a hope that those to follow would also be strong and true in the faith.

Referring to the movement now on foot in Utah toward investigations in the line of eugenics, the speaker said he was pleased with the undertakings of those connected with the work and commended its possibilities, saying that it would assist in bettering the physical conditions of life, making it possible for man's life to be "like unto the life of a tree."

President Penrose recalled the addresses made by President Joseph F. Smith and President Anthon H. Lund in the opening session of the conference, referring especially to the revelation referred to in that meeting and the counsel given. In spite of the counsel given by the Lord in the revelation, the speaker said that only a short time elapsed until false spirits began to rise and attempt to mislead the thoughts of the saints.

From time to time persons have arisen and claimed to be specially called of God, he explained, and some people have been foolish enough to be led away from the Church, just as the Savior predicted they would be. The Lord therefore established the rule in

the Church that only one man, he who is placed at the head, should receive revelations for the Church, or for other people than himself. In spite of this, however, from time to time there have appeared some claiming to be specially called to lead the Church—some one besides the one at the head. At the present time also, President Penrose said, some continue to arise and try to assume authority over others and to mislead them in matters pertaining to the Church. Reading from the Doctrine and Covenants, the speaker emphasized the fact that only one man, the leader of the Church, is called by the Lord to receive revelations for the guidance of the people of the Church.

Not in all cases are those false who attempt to assume such authority and lead the people, the speaker conceded, for in many cases they themselves are deceived, and then deceive others. They are the false spirits which creep in unawares. The light which God gives is clear and plain of understanding, and all should remember that when God wishes to reveal His will to the people of the Church, He will do it through the appointed channel, the head of the Church. To bear this important fact in mind will save many from being led astray. The Lord has appointed a way and he conforms to that way for the benefit of the saints. No matter what may come, or who, pretending leadership, the people may know assuredly that it is not of the Lord, for His house is a house of order, not of confusion. If the saints keep within the order that God has appointed they will not be led astray. Every now and then there starts up a man who claims to be the one "mighty and strong" who is to set things right in the Church. The simple way to answer his claim is to say merely that it is impossible, because it is not in the order of things which God has appointed. There will be no re-organization of the Church because there will be no disorganization. The gospel has been revealed and the Church organized in this day to continue throughout time and eternity.

President Penrose reviewed the organization of the priesthood, explaining how vacancies are filled, and appointments made, so that there need be no disorganization. He then referred to the "great falling away" from the primitive church and the loss of the gospel from the world, as predicted by the prophets of old and declared that now it has been restored never to be taken away. He rejoiced in the knowledge that the Lord has set up the Church in this day, and in the knowledge that it would not be taken away. In his experience of sixty-three years in the Church, the speaker said he had had joy in giving his time and work to it. He expressed pleasure that so many have had the opportunity of hearing the gospel since the organization of the Church. The work will go on, he said. It will be preached to the living and the dead. President Penrose in closing, urged the saints to unite, and give heed to the counsel of the man chosen to lead the Church, and promote

the work of the Lord, promising that all would be well with the Church if this is done.

Commenting briefly on the remarks of President Penrose, President Joseph F. Smith said that every true member of the Church recognized the statements made by him as the true doctrines of the Church. He thanked the Lord for such men as President Penrose, who have devoted the major part of their lives to the work of the Lord, and are capable of explaining clearly the doctrines of the gospel. He testified to the truth of his utterances, and of those of the other speakers at the conference, many of whom were stake presidents, saying that he would like to have heard from all of the sixty-four presidents of the stakes of the Church, had the time permitted. He referred to the excellent spirit that dominated all speakers, and said the entire conference had been gratifying.—*Deseret News.*

DISTRICT MEETINGS.

A SPLENDID district meeting was held at 47 Scotch Street, Carlisle (Newcastle conference), Sunday, April 13th, 1913. President Cyril Duffin, seven elders and one lady missionary were in attendance. The opening session commenced at 2:30 p.m. President Duffin welcomed all present and said we could live better lives if we put in practice the teachings of the Latter-day Saints. Elder Louis K. Sims said God had again established His Church upon the earth and the Prophet Joseph Smith was the instrument in bringing it forth. Elder M. J. Steed pointed out that the gospel of Christ was the only means of salvation, and urged all to give it serious consideration. The general and local authorities were presented by Conference Clerk Rachel P. Duffin, and unanimously sustained. President Cyril Duffin spoke on the law of tithing, showing that God's people have always been a tithed people. He said that if we live this law God's blessings would follow us. The evening session commenced at 6:30. Elder F. J. Bradshaw proved that the doctrine of pre-existence, as taught by the Latter-day Saints, is true and scriptural. Sister Rachel P. Duffin spoke on the principle of repentance, pointing out the difference between the doctrine as taught by the world and by the Latter-day Saints. A duet was rendered by Sisters Lizzie Carruthers and Winnie Burns. Elder George T. Cox showed that the Latter-day Saints in this age are fools in the eyes of the world for believing the doctrines of Christ, but that we are wise in the sight of God. President Duffin asked all to investigate the gospel, and thanked the saints of Carlisle for their hospitality. A rousing street meeting was held immediately after the evening service.

Two well-attended sessions of a district meeting were held in the Huddersfield branch (Leeds conference), Sunday, April 13th,

1913. President Melvin J. Benson and three traveling elders were present. After the opening exercises, Elder J. Leslie Herbert, branch president, welcomed all to the meeting. He spoke of the fulfillment of Daniel's interpretation of King Nebuchadnezzar's dream, as seen in the establishment of the kingdom of God, through the instrumentality of the Prophet Joseph Smith. Sister Mabel Holdsworth sang a solo, "Father of mercies." Elder Edwin L. Fullmer spoke of the beautiful truths comprised in the gospel. Elder Harold Pardoe said that man existed before he came here, and his life on earth is a preparation for a higher and more perfect life to come. At the second session, Elder J. L. Herbert said our mission is to build up and not to tear down. Our religion embraces all truth, and we invite all people to consider our message. Elder E. L. Fullmer spoke of the atonement of Christ and the blessings it secured for the world. Sister Emily Haigh sang a solo, "Dream of Paradise." President Melvin J. Benson said it is the mission of the Latter-day Saints to raise mankind to a higher level. Their mission is one of love. He exhorted the saints to faithfulness, for diligence, he said, brings faith, and an active faith brings eternal life.

A district meeting was held at West Hartlepool (Newcastle conference), Sunday, April 20th, 1913. President Cyril Duffin and five elders were present. The first session convened at 2:30 p.m. The regular exercises concluded, President Duffin presented the local and general authorities, and they were unanimously sustained, after which he extended a hearty welcome to all present. Elder M. G. Brixen spoke on the Godhead, showing there are three distinct personages, but one in unity and power. Asked if it is not more rational to believe the Bible literally than to spiritualize it. Elder Leonard M. Haynie quoted the words of the Savior which declare that except we are born of the water and of the Spirit we cannot enter into the kingdom of God. Christ was humble and believing enough to honor that law. If we try to become citizens of a foreign country without complying with its naturalization law, we will surely fail. Baptism is one principle we must obey. At the evening session, which commenced at 6:30, Elder H. W. Roberts said that God has organized His kingdom once more, and angels continue to visit the earth. Said there is but one true plan of life and salvation, and we have the gospel, with the same gifts and blessings, that was taught and manifested in the primitive Church. Elder Amos Belnap said the gospel has satisfied his soul, and it would do likewise for all who embrace it. When God wishes to make known His will to His children, He does it by revelation—the only possible way. Said God's kingdom would eventually triumph. President Duffin said each individual must work out his own salvation, and wanted all to consider the principles of the gospel as taught by the elders of the Church of Jesus Christ of Latter-day Saints.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 1, 1913.

EDITORIAL.

THE UNIVERSAL RELIGION.

THERE is but one religion on the earth that is of heavenly origin and that is being proclaimed by men possessing Divine authority. These characteristics distinguish it from all systems of merely human origin and render it incomparably superior to them. It is not a new religion, but merely a restoration of the true Christian faith that was taught by the Son of God over eighteen hundred years ago, but which was subsequently lost through wickedness and apostasy. Many thousands of people, of all ranks and nationalities, have investigated and accepted this religion, complied with the divine requirements therein set forth, and gladly testify that as a result they have received greater light and blessings than they had hitherto found through any or all other religions that they had ever known. Indeed, many testify to having thereby attained to a knowledge of God and heavenly things far beyond all that they had ever deemed possible to be gained on earth. Pursuant to the restoration of the true faith, the Lord directed His servants to organize the Church of Jesus Christ of Latter-day Saints, which He made the custodian of His restored gospel, conferring upon it the necessary authority to proclaim the same in all the world, and endowing it with all the gifts and blessings possessed by His Church in former days.

The restoration occurred in the year 1830. For many hundreds of years prior to that time, there was no church on the earth possessing the slightest vestige of divine authority—no one having sufficient truth or vitality to enable it to become a universal religion. All of them were doubtless, to a greater or lesser extent, suited to the genius and temperament of their respective adherents, but none of them possessed that supreme merit or authority, or taught that measure of truth which a divine and universal religion must necessarily possess. They all differed from each other, and not one of them could point to any evidence of divine life or authority by virtue of which it could establish its right to be accepted as the one supreme religion. The restored religion, however, was received by direct revelation from heaven, and accompanied by the authoritative declaration, "Thus saith the Lord." It shed such a flood of light upon Christian doctrines that had been misunderstood for centuries, and was accompanied by such irresistible mani-

festations of divine inspiration and power, that earnest seekers after truth felt compelled to recognize it as the very work of God. As it was in the time of Christ, so in these days, the declaration that God has revealed Himself anew from the heavens, has not generally been received with favor by the world. The churches of modern Christendom, recognizing that if the claims of the Latter-day Saints were true, their own systems would be discredited and surpassed, united to misrepresent and oppose the restored faith. But the Church of Christ, led by inspired prophets of God, with its members rejoicing in the promised gifts and blessings of the gospel, despite all the influences arrayed against it, extended its sway, and will continue to do so, until the knowledge of God and His truth shall cover the earth as the waters do the mighty deep.

Throughout all Christendom may be found some fragments of the true gospel as originally taught by Christ and His apostles. The churches have been contending for centuries as to the superiority of their respective beliefs. The true gospel presents all these fragments in one grand, harmonious system. It is entirely consistent with all the teachings of Christ and is now being preached by His direct authority. There was not one gospel for the first century of the Christian era and another for the twentieth, as is commonly believed. The gospel of Christ is eternally the same. Thus the restored gospel is in entire agreement with all the former revelations of God and the inspired utterances of His servants in all ages of the world. There is no church on the earth to-day that abides so closely by the teachings of the Son of God as the Church of Jesus Christ of Latter-day Saints. They accept the entire revealed word of God and invite all people to test every principle of their faith by that divine standard. They teach the same conditions of salvation that were laid down in primitive times, and promise the same gifts and blessings as a result of obedience. The membership of the Church, with one united voice, declare that the promises have been fulfilled and that they have received a testimony from God as to the truth and divinity of their faith. So strong is their testimony and assurance, that neither the advocates of other faiths, nor adversity, nor persecution, nor any earthly influence whatever, can wean them from their allegiance to the truth.

The restored gospel, being of heavenly origin, appeals to all ranks and classes of people. Those who are of a scientific turn of mind, and are disposed to submit to the severest test every principle and claim that is advanced, find in it an invincible array of evidence, a scientific orderliness, and a sweet reasonableness that they can find in no other religion. Their cool, unemotional test serves but to exhibit in bold relief the consistency and power of the true faith. It also appeals to those who are swayed as much by the impulses of the heart as by the processes of the mind. The

divine justice and love that is manifest in the entire plan of salvation, as revealed anew from heaven; the ample provision that has been made for the salvation of all the children of men; the simple and effective means by which the glorious work is to be accomplished—these win the love and admiration of the heart, as well as please and satisfy the mind. Those who are of a practical turn of mind—who are neither given to compare systems, investigate phenomena, nor to be swayed by the impulses of emotion—at once perceive that this same religion, more than any other that is known, is calculated to improve the everyday lives of men and women and to work out the social and economic redemption of the world. There is a satisfactory reason for the unrivalled superiority of the true faith. The knowledge of man is limited, and every system, religious or otherwise, which has had no higher origin, is manifestly imperfect. But the true religion, having had its origin in the all-knowing mind of the Eternal God, is exquisitely adapted to all orders of mind and to all ranks and classes of men everywhere. God alone is fully competent to plan and legislate for the highest temporal and eternal welfare of all His children.

The true gospel, as restored to the earth through the instrumentality of the Prophet Joseph Smith, is not only adapted to all ranks and races of men, but it unfolds a plan whereby the people of all ages—the dead as well as the living—may ultimately be re-united with God and saved in one of His glorified kingdoms eternally. There is no form of Christianity but the true one that can thus reach every individual of all the countless millions of the human family. Only a comparative few of the world's inhabitants have in this life ever heard the name of Jesus, through whose atoning death and by obedience to whose commandments salvation is to be obtained. No sect of modern Christendom can give any satisfactory answer to the question as to the ultimate destiny of the overwhelming majority of the human family who have died or will yet die without any knowledge of the one and only way of salvation. God has revealed the glorious truth that all people will have the gospel preached unto them some time—if not in this world, then in the spirit world. Turning to the scriptures, we find confirmation of this glad message, for we are there informed that Jesus inaugurated the great work by means of which His gospel may become universally known. We read that He was "put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison," who were disobedient in the days of Noah (I. Peter 3:18, 19). That work will be continued until all the children of men shall have an opportunity, either in the flesh or in the spirit, to accept or reject the everlasting gospel, by which we shall all be judged at last.

Furthermore, the restored gospel of Christ will do what no other religion on earth can make even the pretence of doing: it will

unify the secular and spiritual activities of life, pointing out to all people how to live in accordance with the will of God. It will thus lead them to see the true nature and relation of things. By this means they will be enabled, if they so desire, to turn from all that is harmful to either the body, mind or spirit. Through the medium of inspired prophets, they will receive divine guidance in human affairs, thereby developing a civilization founded on divine law and wisdom, which will promote right relations between all people and extend the kingdom of God on earth. It was for this purpose that the Lord re-established His Church on earth in these days, and, guided by His unerring wisdom, it cannot fail to fulfil all His divine purposes.

The everlasting gospel, as taught by the Latter-day Saints, however it may be viewed or tested, is therefore eminently fitted to become the universal religion. Embracing all truth, it is in complete harmony with the teachings of scripture and with all the facts of history and experience. Being adapted to all ranks and capacities of men, and providing for the salvation of both the living and the dead, it has light and blessings to offer to all our Father's children. By the light it sheds upon the eternal past and future, it instructs us as to the value and the purpose of this earthly existence. Placing before us the laws of God, it points out the pathway to eternal life and joy, informing us as to the means by which we may reach our Father's celestial kingdom. Conferring upon us the gift of the Holy Ghost, by which we may receive heavenly guidance continually, and be for ever growing into the wisdom of God, we have thereby the means of advancing in truth and wisdom and power, and attaining to eternal oneness with perfected and glorified beings throughout the universe. The true gospel has no limits: it knows no defects; it is infinitely perfect, like its glorious Author. All who are seeking after truth, righteousness, eternal life and glory, will find in it, as they can find nowhere else, a satisfactory answer to every legitimate question of the mind and every longing of the heart. It comes from God, the source of all that is true and good, and reveals the means by which we may all partake of His divine fulness and glory.

H. I.

"**Millennial Hymns.**"—A hymnal, comprising fifty original hymns of the late Apostle Parley P. Pratt, has been edited and compiled by Samuel Russell, and is now offered for sale. The hymns have been set to music, and the selection has been made with a special view to good melody, rhythm and harmony. The hymnal contains seventy-five tunes, which may be used with other hymns having the corresponding metre. Printed on good paper and substantially bound. The published price is 2s. 1d., postpaid. Orders received at this office.

MINUTES OF LONDON CONFERENCE.

THE London annual conference was held on Sunday, April 20th, 1913, at "Deseret," High Road, South Tottenham, London. There were present: Elders Fred R. Woolley and Orval W. Adams of the Liverpool office; Elders H. J. Wells and R. J. Owen of the Liverpool conference; Elders Walter J. Hallam and Walter Rawlings of the Nottingham conference; Elder L. R. Parker of the Sheffield conference; Elder Heber R. Ockey of the Leeds conference; Elder W. C. Crook of the South African mission; Elder Calvin Fletcher of Logan, Utah; President James B. Walkley, and one lady missionary and thirty-two traveling elders of the London conference.

The first session commenced at 10:30 a.m. by singing, "Come, O Thou King of Kings." Invocation by Elder Axel Nielson. President James B. Walkley welcomed all to the conference. He was pleased with the condition of the saints and elders, and proud of their record during the last six months. Trusted that all of the proceedings would be conducted under the inspiration of the Lord.

Sister Florence Wallace sang the solo, "The Beauteous Land," in a very pleasing manner.

Elder Robert A. Brighton said we individually have different missions to perform in the world, and we should prepare ourselves for our positions and advancement in life. Advised the young to take advantage of the opportunities afforded them in their youth.

The elders of the London conference sang the chorus, "See the mighty angel flying!"

Elder Orval W. Adams felt gratified to be present. Our religion calls for work from the time one embraces it until old age; there is something for everyone to do. He knew that an unprejudiced mind could not but be impressed by our doctrines. The gospel teaches unselfishness, for it is our desire that all mankind may share in the enjoyment of its blessings.

Elder E. G. Chamberlain sang the sacred solo, "When thy children fall asleep."

Elder William Tingey remarked that all blessings are predicated on law. If we disobey the laws governing our bodies, we receive punishment through illness. If we heed not the laws of the gospel, we cannot expect to enjoy its blessings or privileges.

Elder Calvin Fletcher made an able comparison between our doctrines and those held by the world generally on religious lines. We can give a reason for our existence that is logical and consistent with science, while the world is at a loss to reconcile their beliefs with the laws of science. He explained the plan of the gospel of Christ to bring us back to the presence of our Father, which involves personal sacrifice, love and charity for our fellowmen.

After singing, "Zion stands with hills surrounded," benediction was given by Elder Fred R. Woolley.

The afternoon session, which commenced at 2:30, was opened by the choir and congregation singing, "Awake, ye saints of God, awake!" Prayer was offered by Elder Stanley W. Lovell.

The sacrament was administered by Elders Thomas E. Briggs and Axel Nielson.

Elder Walter J. Hallam spoke of the institution of the Church by Christ in the meridian of time, and affirmed the necessity for apostles and prophets in this day as in previous epochs when the gospel was on the earth. Confusion is riot among the churches of the world, which can not be attributed to God, for He is a God of order, peace and love. We can take courage when we contemplate that the saints of God were persecuted in former days.

Sister E. J. Walkley related Joseph Smith's first vision, in answer to earnest enquiry, when he was told that none of the then existing sects were right in the sight of God. The gospel requires obedience to the Savior's doctrines, as through those only could salvation be obtained. Persecution is our heritage, and we should rejoice in the truths we have accepted.

President James B. Walkley sang the baritone solo, "Come unto Me," with good effect.

Elder E. G. Chamberlain declared the gospel of Christ is one of progression and advancement, which would not permit of a person's exaltation without continuous effort for the securing of knowledge. "Mormonism" embraces all truth wherever it is found, and its effects reach into eternity. Knowledge of God can only come through obedience to His laws and by becoming attuned to His Spirit.

Sister Annie Williamson pleasingly sang the soprano solo, "Out of the depths."

Elder R. L. Nelson said that many revelations of Joseph Smith's have been fulfilled, which prove him a true prophet. Showed that it was scriptural to expect a latter-day prophet, if the kingdom of God is to exist on the earth in this age. As our faith increases, so does our strength in the gospel. We do not judge the world, but are here to help them see the truth.

The elders' chorus sang, "School thy feelings."

Elder Clarence E. Jones said that the gospel requires more than a mere intellectual assent to make our faith efficacious. We must forsake our sins and turn to righteousness. He spoke on the doctrine of salvation for the dead, proving its divinity by scriptural quotations. We proclaim that the gospel is being preached in the spirit world, as illustrated by the example Christ set, and earthly ordinances can be perfomed here vicariously, "that they (the dead) might live according to God in the spirit, and be judged according to men in the flesh." This doctrine, which has been lost sight of for many centuries, vindicates the justness and

mercy of God, for He could not be just to ignore in His plan of salvation the greater part of humanity comprised of those who have not been privileged to hear the gospel in this life.

The choir and congregation sang, "Lo, the mighty God appearing!" and benediction was pronounced by Elder Orval W. Adams.

The evening session, convening at 6:30, was attended by a great number of saints and friends. It was opened by the congregation and choir singing, "All hail the glorious day." Prayer was offered by Elder P. Squires Tillotson. The choir sang the anthem, "Ye shall dwell in the land."

The general and local authorities of the Church were presented by Conference Secretary E. G. Chamberlain, who also read the labor and statistical report of the work done by the London elders during the past six months.

By special request, the elders' chorus again sang the song, "See, the mighty angel flying!"

Elder Fred R. Woolley said this gospel teaches us all that is necessary to bring us back to God's presence. Although all-embracing, it is yet simple in form—pomp and ceremony having no place in our services. Christ taught a life of humility, a pattern for us to follow in our worship and in our lives. The apostasy is easily proven by the scriptures; corruption and new ceremonies entered into the early church that were contrary to Christ's teachings, until a complete apostasy was effected. One would imagine that people would rejoice to hear Joseph Smith's message, but instead he received abuse and persecution. He sealed his testimony with his blood, and there can be no greater test of sincerity. He received the priesthood of God and was enabled thereby to officiate in all of the ordinances of the gospel. We invite investigation of our teachings; if they are rejected, the condemnation will not be ours, for we have done our duty in presenting them to the world. It is impossible to evade the laws laid down for entrance to God's kingdom.

Sister Lilaine Olva sang a contralto solo, "If Thou be near."

Sisters Annie Williamson, Lilaine Olva, Elders A. J. Sperry and E. G. Chamberlain sang the quartet, "Abide with me."

Elder M. Horton Kirk said that to be perfect we must live such a life as Jesus portrayed. The doctrines as taught by Christ do not permit of any parisitic growth, but lead to progression, advancement and individual perfection. Eternal perfection means eternal development. An obedience to the law of baptism brings one to a condition to receive that priceless gift, the Holy Ghost, which will help and assist in a person's progression. Christ not only gave the plan of salvation but He led the way, yet the devil had so deceived the world that he is able to pass his counterfeit of the gospel on some who are blinded.

Sister Winifred Beresford rendered a beautiful soprano solo, entitled, "The wings of night."

President J. B. Walkley stated that the gospel of Christ is the standard by which we are to be judged. If Jesus is the author of truth He could not consistently teach a multitude of gospels, such as are taught by the world to-day. Such a procedure must come from another source. If death could come through the sin of one, then life can come through the sacrifice of a perfect Person. We shall all be privileged to be resurrected, but our concern should be respecting our condition when we reach that state of life. We should continually be doing something to increase our faith, that we may successfully be tested as was Abraham. We cannot develop all at once in the gospel, but must gradually advance. The gospel teaches charity and love for each other, and we should manifest it in our lives.

The choir sang the anthem, "Daughter of Zion."

Choir and congregation joined in singing spiritedly the hymn, "O my Father." Benediction was pronounced by President James B. Walkley.

The services were enlivened by the beautiful and inspiring singing of the soloists, the elders' chorus and the enlarged North London choir, conducted by Elder E. G. Chamberlain, and many expressed their appreciation of the services, which were marked by a rich outpouring of the Spirit of God. During the interval between sessions the Relief Society, under the direction of President Louisa A. M. Pauley, served luncheon to the visiting saints and friends.

Between the afternoon and evening sessions a baptismal service was held at the font in the basement, President of the branch Thomas E. Briggs being in charge. Elder F. S. Lever offered a dedicatory prayer, and Elder R. L. Nelson spoke a few moments on the necessity of baptism, and what it means as a saving ordinance. Seven persons were received into the Church of Christ, under the hands of Elders S. A. Golding, M. H. Kirk, W. H. Tingey, D. C. Forsey and Benjamin Spence.

On Saturday, April 19th, 1913, Elders Woolley and Adams met with the elders in Priesthood meeting, where reports were given of their labors since last conference. Many valuable instructions were received by the missionaries. On Monday morning, April 21st, the elders again met for a Priesthood meeting, with the same attendance, where all bore their testimonies to the truthfulness of the work in which they were laboring, and the Spirit of God was made manifest to a marked degree.

E. G. CHAMBERLAIN, Secretary of Conference.

Notice to Correspondents.—We beg to request correspondents when writing to this office to exercise particular care with all proper names so that they will be perfectly legible, and thus avoid the occurrence of possible mistakes.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XIV.—Abandonment of Kirtland by the Saints.

Textbook: One Hundred Years of Mormonism (Evans), pp. 226-234.

I. Financial Difficulties.

1. The Kirtland Safety Society. (a) When organized. (b) Purpose of. (c) Failure of. (d) Spirit of speculation throughout the nation. (e) Effect of this spirit at Kirtland.
2. Result on the Church. (a) From within. (b) Charges against the Prophet. (c) Apostasy at Kirtland. (d) Organization of apostates. (e) From without. (f) The Gentile creditor.

II. The Prophet Escapes to Missouri.

1. His life in danger at Kirtland.
2. His defenders. (a) Brigham Young. (b) John Taylor.
3. Incidents of the journey to Missouri.
4. Pursued by enemies. (a) Laboring (at Dublin, Ind.)

III. Kirtland Abandoned by the Saints.

1. Headquarters of the Church at Missouri.
2. Removal of Kirtland Camp. (This is an interesting narrative, and may be given by some member of the class who has especially prepared.)

DIED.

Schofield.—At Halifax (Leeds conference), March 15th, 1913, Sister Emma L. Schofield, aged 71 years. Deceased was baptized February 12th, 1898, and has since been to Utah, where she was privileged to go through the temple.

Willoughby.—At London (London conference) on April 1st, 1913, Alice Ellis Willoughby, born December 9th, 1863, at Clerkenwell, London. Memorial service was held at "Deseret," London, on Sunday, April 5th, President James B. Walkley and other elders conducting. She was a faithful member of the Church, and remained, through trial and tribulation, true to the faith.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.